

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, October 13, 1994

Published Since 1877

From ashes to glory, Tupelo's Calvary rebuilds

By Charles Willis

TUPELO (BP) — "People wept," John Armistead recalls. "The newspapers and television stations ran stories telling of the people's memories. And there was a great level of community trauma, with an outpouring of support and sympathy in our town."

The loss was not of a person, but of a place where countless people had invested their lives, accepted Christ, been baptized, married their sweethearts, and said farewell to their dead.

When the sanctuary of Calvary Church of Tupelo burned to the ground in the early hours of Dec. 21, 1992, the members could have been defeated, too. But Armistead, pastor of the church for 15 years, said shock and grieving was followed by determination and a series of constructive actions.

Today, a new sanctuary and education building are emerging where a disaster of undetermined origin caused treasured windows to burst, bricks to crumble, and support beams to crash almost two years ago, leaving a shell of smoldering ruins. The members now look toward completion of their new building in the summer of 1995, because of some deliberate steps that took place after the fire.

Makeshift arrangements were the order of the days to come. Only one building, the 10-year-old family life center, had been spared damage, since it had a separate ventilation system. Use of almost all educational space was lost to smoke damage, as were church offices. Buildings had to be gutted to replace dry wall, flooring, carpets and other treatments that could not be rid of smoke odors

and stains.

But there was never a question that the congregation would remain downtown.

"We wanted to continue our physical witness to downtown," Armistead recalled.

One of the first steps the church took after it had regrouped its committee processes was to contact the Baptist Sunday School Board's church architecture service.

"They gave us guidance to understand what to look for in an architecture firm and planning recommendations," Armistead recounted. "We did surveys to see what our members wanted, and the church architecture staff did initial sketches and cost projections."

"What has evolved as the new sanctuary incorporates much of the thinking and concept drawing ideas they set out for us from the beginning," Armistead said. "They helped give us a range and total cost so we could be prepared to talk to architects instead of listening to architects tell us what we needed. They helped us know what an architectural firm could and should provide us, and they gave us guidance in ratios and rules of thumb regarding educational space."

Calvary Church has always moved cautiously in adding facilities, Armistead said, never wanting "to minimize our giving for the sake of buildings."

The church consistently gives 21% of its budget to the Cooperative Program, plus an additional 10% to other causes. The family life center was built with considerable thought for the impact it might have on missions giving, he

said, but since it came to be a worship center following the fire, he called its existence "providential."

Throughout the fundraising — which took two weeks to exceed a \$2.5 million goal without an outside fund-raiser — and the subsequent influx of actual cash gifts, the missions budget has been maintained, and special offering goals, such as the Lottie Moon Christmas Offering for foreign missions, have not had goals reduced.

As a part of their stewardship pattern, Armistead said the congregation chose to build an 800-seat sanctuary and maintain two worship services because the cost of a larger sanctuary was substantially greater. While replacement insurance provided about \$2 million, the added educational space and different worship space in the new facility would require additional funds.

From the previous "long, rectangular" seating plan of the old building, members have chosen "a return to something old." Some people believe the curved seating, only 11 pews deep, with balconied seating surrounding the main floor, to be a contemporary idea. Armistead observes that very old church buildings on the East Coast of the U.S. have similar radial seating plans.

While Armistead agrees no one wants to experience such a loss, he can look back on the experience and see where "the Lord was real gracious to us."

"We've healed past the pain of the loss of the sanctuary, and we've had so many young families join that didn't know that building.

They are looking forward to the new worship center.

"We are building it to glorify Christ in its beauty. We want it to show that the people who worship here really love the Lord Jesus, just as we don't spare cost on anyone else we love. It has stretched our people. It took some adjustment for some who at first wanted it built back just like it was, but we needed to build for the 21st century."

For congregations considering building for any reason, Armistead offers some advice:

— "Before a fire can happen,

be adequately insured." Calvary Church had replacement insurance, allowing them to rebuild at minimum additional cost the facility they had had with identical quality.

— "Bathe the project in prayer. Our initial meeting was for prayer."

— "Get in touch with the Sunday School Board's church architecture program."

— "Make changes in the planning stages while they can be made on paper with no big costs involved. Be willing to back up then, before you cannot build it financially."

Willis writes for BSSB.



John Armistead, pastor, surveys construction work on the new worship center for Calvary Church, Tupelo, on the site where the congregation's historic sanctuary burned to the ground in 1992. Armistead credits a series of deliberate steps by the church and assistance from the Southern Baptist Convention's church architecture services with helping the congregation recover from a disaster. (BP photo by Jim Veneman)

Glorieta gets top marks

The Baptist Sunday School Board's Glorieta Conference Center in New Mexico is one of the first facilities of its kind to receive accreditation from the American Camping Association (ACA), the sole independent accrediting organization for conference centers. Glorieta director Larry Haslam said the center voluntarily sought the accreditation because "we owe it to our guest groups to have the best operation that we possibly can. Accreditation demonstrates our commitment to quality." A team of ACA evaluators utilize established evaluation standards to judge a facility while it is in use by a guest group conducting normal activities. "Glorieta demonstrates that they comply with high quality standards designed specifically for conference centers," reported Margery Scanlin, ACA director of accreditation programs. Glorieta was established in 1952 and presently serves more than 50,000 guests each year. The Glorieta facility and Ridgecrest (N.C.) Conference Center are the BSSB's two nationally operated centers.

SBCNet soaring

The Southern Baptist computer data network has recorded a second substantial jump in enrollment in less than a year with the addition of 500 new users in the last three months. David Haywood, SBCNet coordinator, said subscribers to the network have increased at 8% per month since last fall, primarily because of a corresponding increase in services over the past year. Usage spiked in June of this year, as people tapped in to follow the latest Baptist Press articles and special reports from the Southern Baptist Convention annual meeting in Orlando. SBCNet costs \$7.95 per month, plus Compuserve charges. The Baptist Sunday School Board in Nashville distributes a \$20 membership kit that allows modem-equipped computers to access the network. To order the kit, call toll-free (800) 458-2772. Compuserve subscribers can simply type "GO SBCNet." For more information on SBCNet, call toll-free (800) 325-7749, ext. 2895.

Looking Back...

10 years ago

Dedication ceremonies are held at the new Baptist Book Store location in Jackson's Westland Plaza, with officials of the Southern Baptist Sunday School Board describing the new facility as the "first Baptist superstore."

20 years ago

Native Mississippian Earl Guinn announces he will step down as president of Baptist-affiliated Louisiana College in Pineville, La., to become professor of Christian preaching at Southern Seminary in Louisville, Ky.

50 years ago

Mississippi Baptists join the Southern Baptist Foreign Mission Board drive for used clothing donations to help the impoverished people of war-torn Europe survive the approaching winter.

EDITOR'S NOTEBOOK

Guy Henderson

Muslim awareness

You could live a long time in the Bible Belt and never speak to a Muslim, yet there is an increasing awareness of the Islam religion and its hold on millions of people.

The Islamic world spreads across North Africa, the Near East, and on to India and Bangladesh. In addition, thousands of Muslims have moved to Western nations and even more are students in the West.

One in five persons in the world today is Muslim. By the year 2025, demographers estimate a Muslim population of 2 billion, or one of every four persons on earth. There are hundreds of Muslim students in America now.

Last June the Foreign and Home Mission boards sponsored a Muslim Awareness Conference at Ridgecrest. The "glaring weakness among Southern Baptists is a lack of understanding of Muslim people and for Islam... its genius and uniqueness," was part of the report.

Several Muslim converts gave their testimonies. Khalil Hanna said, "Get serious to reach Muslims. It is not easy nor impossible."

Saleim Kahlah said, "I needed

a Savior... I had a hunger for truth; Muslims need friends who will have a caring heart and accept them."

The Jerusalem News Service observes that the "religion of Islam is also a culture, history, literature, way of life, source of pride, law, and social system. Islam does not differentiate between 'sacred' and 'secular,' between politics and religion, between church and state." Islam is a legal system rather than a religion based on articles of faith.

Hamdard Islamicus is a quarterly journal published in Pakistan in English and distributed in America. The West is said to have an image of Islam as a militant expansionist, and rabidly anti-western. These are called extreme views. The statements' author, John L. Esposito, maintains "the fear of Islamic resurgence may well replace that of world communism." He thinks this should not be and we should learn to co-exist.

Anis Shorosh, a graduate of Mississippi College, has written *Islam Revealed, a Christian Arab's View of Islam*. This book will help in understanding much of the problem between the Arab

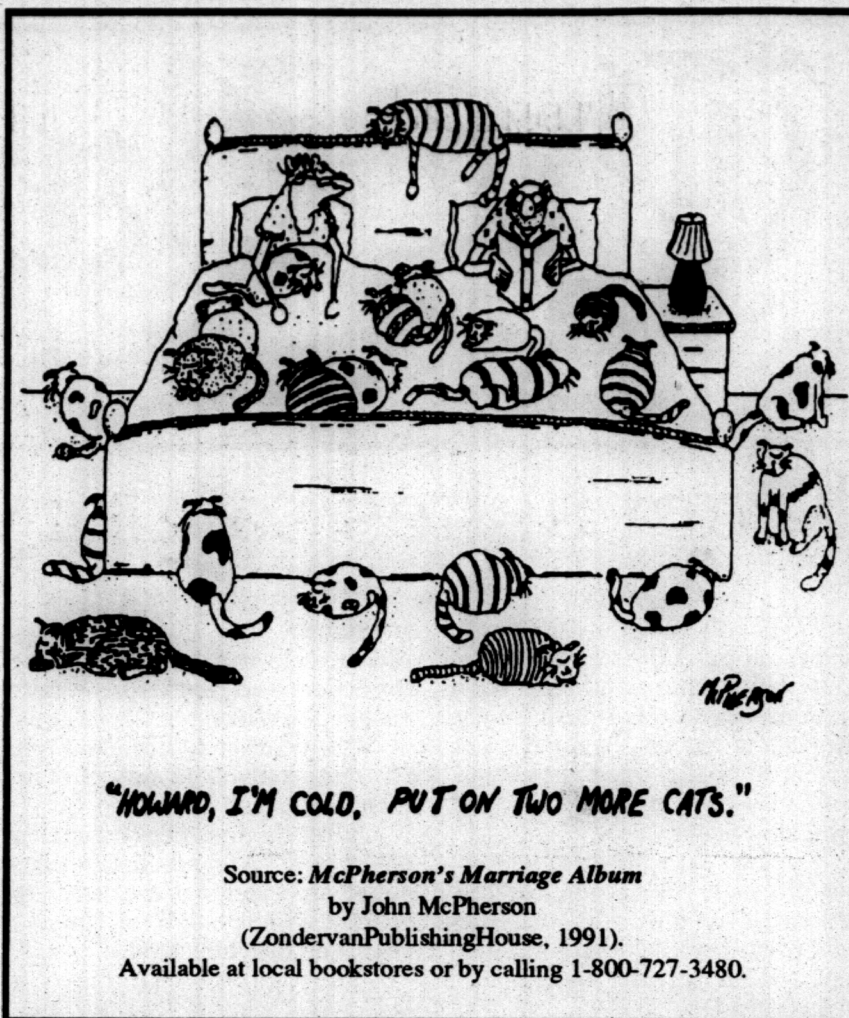
world and the non-Arab world plus the fanatical, the moderate, and conservative sects of Islam.

A former Presbyterian missionary to Iran for 43 years, William M. Miller, wrote *Ten Muslims Meet Christ*, which pictures how the gospel can prevail and how the Holy Spirit operates even under the most difficult circumstances.

It is good for our mission boards to take the lead in making us aware of the Islamic world. Southeastern Seminary in Wake Forest, N.C., has a center for Islamic Study; the Interfaith Witness Department of the Home Mission Board helps with tracts on "How to Witness to Muslims."

One admonition is for all of us. George Braswell said, "The church must begin to be educated about the nature and function of worldwide Islam."

Already there are mosques in Mississippi, with inroads being strongly made into the black community. Muslim preachers can be heard on radio and television in our state. Now is no time to be unaware of these events, and there is little time to make our people aware of the opportunities before us.



"HOWARD, I'M COLD. PUT ON TWO MORE CATS."

Source: *McPherson's Marriage Album*
by John McPherson

(Zondervan Publishing House, 1991).

Available at local bookstores or by calling 1-800-727-3480.

THE FRAGMENTS

What good is church?

Recently, Jim Wideman, pastor of First Church, Enid, Okla., wrote an interesting article on "What good does the church do you?"

The Oklahoma Baptist Messenger published the article that is worth reading — often:

"A couple was leaving church after Sunday services. 'Did you see the designer suit on the woman in front of us?' the wife asked. 'And the hat on the woman across the aisle? And the gorgeous blue dress on the woman sitting to your left?'"

"'Well, no,' the husband was quick to confess. 'I'm afraid I dozed off.'"

"She gave him a sharp look. 'A lot of good church does you!'"

"What good does church do you? There is certainly nothing magical about church attendance; you don't get special points in heaven for the number of services

you attend. It doesn't automatically make you a better person, or guarantee smooth sailing and good fortune in life. Church attenders have as much difficulty as anyone else.

"What good does church do you? It gives you the opportunity, along with many others, to encounter the Living God. It gives you the opportunity to study his Word along with other people who have the same desire as do you for godly living. It makes you part of a living, growing organism that ministers and loves and witnesses to a world desperately in need of the message of salvation which can only be found in Jesus Christ. It gives you a support system of fellow-strugglers like yourself who can love and pray and minister to you in your hour of need. Church does do you 'a lot of good,' if you look for Jesus, and not who's wearing what."

mit themselves to the 60 days of witnessing.

If so, there will be 1,620,000 witnesses shared in Mississippi in a 60-day time frame. What a testimony to the lost in Mississippi that would be.

"Here's Hope — Jesus Cares For You" is the second part of the Here's Hope emphasis. Mississippi will be saturated with Here's Hope Simultaneous Harvest

Revivals. March 12-June 9, 1995. The success of the harvest revivals will be directly related to the 60 days of witnessing.

"Here's Hope" has the potential of having the greatest evangelistic impact ever in Mississippi and America. Let us make sure that individually and as churches that we are a part of "Here's Hope."

McKee is director, MBCB Department of Evangelism.

Guest opinion...

"Here's Hope — Share Jesus Now."

By J. Garland McKee

I attended the Southern Baptist Convention in 1976 in Norfolk, Va. I remember how my heart was gladdened when I voted for the recommendation, Bold Mission Thrust.

The first part of the 15-part recommendation reads: 1. "That the convention set as its primary missions challenge that every person in the world shall have the opportunity to hear the gospel of Christ in the next 25 years, and that in the presentation of this message, the Biblical faith be magnified so that all men, women, and children can understand the claim Jesus Christ has on their lives."

The motion passed. This was a very bold, ambitious, and seemingly impossible challenge and awesome responsibility to meet, even by the most optimistic of us. To bolster part 1 of the recommendation, there are 14 other parts which clearly communicate that most of the convention boards and agencies will give deference and priority to the recommendation.

How have we done in the first 18 years at telling every person in the world that Jesus will save him and her?

We are told that one billion people have not heard about Jesus. There are 5.3 billion (approx.) people in the world. Conservatively, 3.2 billion (approx.) are lost. There are 254 million (approx.) people in the United States. Conservatively, 175 million (approx.) are lost.

Time out! Before we flounder hopelessly in the mire of condemnation and guilt, let us remember that we cannot save a single soul. Soul-saving is the miraculous work of God only. Then tell, what are we Christians to do?

Take heart, this is what "Here's Hope" is all about.

The last words spoken by anybody are significant. There have never been words spoken, nor ever will be, as significant as those spoken by Jesus. The very last recorded words spoken by Jesus before he ascended to heaven are these: "You will be my witnesses."

Jesus does not fault Christians for not saving souls; he knows that is impossible for us. We are faulted for the sin of not doing what Jesus said do: "Be my witnesses." You are obedient to Jesus when

you take the initiative to bear a verbal witness of Jesus to a lost person in the power of the Holy Spirit and leave the results to God.

"Here's Hope — Share Jesus Now" rings with the genius of Jesus in what we as Christians are to be about. I believe that "Here's Hope — Share Jesus Now" is the best vehicle which has been offered to us to reach our goal of telling every lost person about Jesus and giving them an invitation to be saved.

We have now been in Bold Mission Thrust for 18 of the planned 25 years. We have seven years left of the prescribed 25. Seven is the perfect (complete) number in the Bible. If we give our best to "Here's Hope — Share Jesus Now" these next seven years could be the most fruitful in bringing people to Jesus for salvation in the history of the Southern Baptist Convention.

"Here's Hope — Share Jesus Now" translates into individual Baptist Christians bearing a verbal witness for 60 consecutive days, Jan. 9-March 9, 1995. Our prayer and hope is that at least 27,000 of our Mississippi Baptists will com-

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Gambling ministry event examines social impact

By William H. Perkins Jr.

Christians must find ways to minister in communities that have been radically altered by legalized gambling, said speakers at the "Ministry in a Gaming Community" conference held Oct. 3-5 at Gulfshore Assembly in Pass Christian.

Randy Cowling, director of Atlantic City Ministries in Atlantic City, N.J., described how 36 million people flocked to Atlantic City's casinos last year, generating \$3.2 billion and more visitors than Disneyworld.

"You cannot minister in a gambling community without going into a casino. It is a long-term ministry; you have to invest for a long, long time," he said.

Cowling also cautioned Christians not to be overwhelmed by the seemingly unstoppable march of gambling into their communities.

"Overcome the anger that you have. It becomes a seedbed for resentment," he said.

Cowling, whose five-year-old ministry will shut down Dec. 31, due to budget cuts, said two of the most difficult issues faced by Christians ministering in a gambling community are:

— How do you measure success?

— You may be all alone.

"Don't be afraid to fail; don't be deterred by your critics," Cowling said.

Gulfport police chief George Payne utilized local crime statistics to point out problems communities must confront when gambling is legalized.

Calls for police service in Gulfport increased 53% in one year, Payne said, forcing him to cut back successful programs like DUI enforcement just to have enough cops on the street to answer all the calls.

The 21-year law enforcement veteran cited a 101% increase from 1993-94 in alcohol-related accidents, due in part to liberal use of alcohol in casinos.

"Alcohol is a tool — the more you drink, the more you lose. Every crime that is alcohol-related is going through the roof," he said.

Alcohol-related sexual assaults in Gulfport have skyrocketed with a 200% increase from 1993-94, according to statistics provided by Payne.

In a single recent weekend, Payne said, three rapes involving drunken female casino patrons were reported.

Gamblers Anonymous chapters on the Mississippi Gulf Coast have

grown from zero to six chapters and "they've got all the business they need," he said.

Payne also said Gulfport is beginning to experience more problems with violent panhandlers, Oriental gangs specializing in credit card fraud, embezzlement among trusted employees, and prostitution.

Payne predicted that the large increase in money-related domestic abuse cases foretells dangerous family trends for gambling communities.

"Has the social impact hit us yet? I don't think so; we are truly yet to see it," he said.

Emotional testimony of gambling's destructive power was provided by a successful Gulf Coast businessman whose craving for self-worth led him on a 21-year odyssey of legal and illegal gambling.

The businessman, who wished

to remain anonymous, said the lure of gambling for many of those suffering addiction is the driving need to "be somebody."

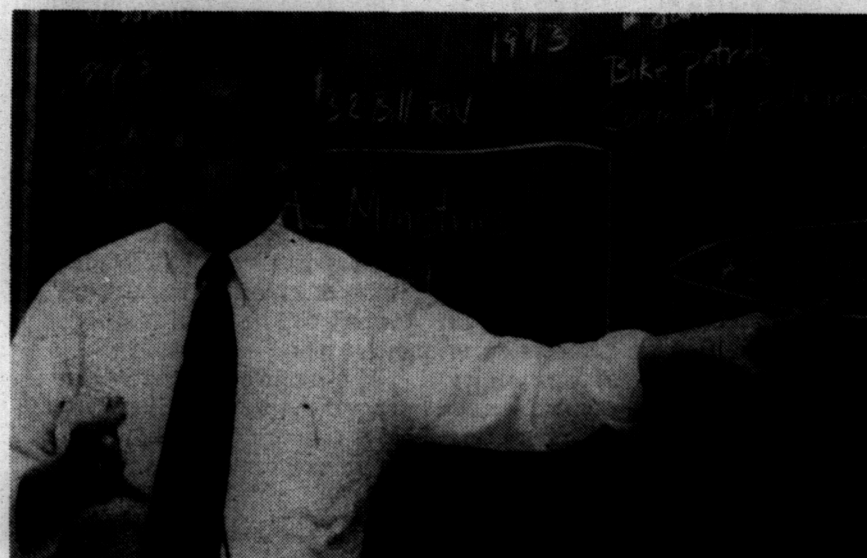
"Addicted gamblers think very little of themselves," he said, recalling how he drank heavily before gambling to remove feelings of guilt.

"You need salve on your conscience, so you drink," he said.

Even though he lost gambling-addicted friends to suicide, was visited by the FBI, and was robbed of several thousand dollars at gunpoint during an illegal dice game, he didn't stop gambling.

Finally, confronted by the pastor of the small Southern Baptist church his family joined after the church took in his two young sons for Vacation Bible School, he accepted Christ and put his past behind him.

"It was May 8, 1980," he vividly recalled.



Crime	1993	1994	% Change
Murder	4	7	75%
Rape	14	42	200%
Robbers	43	172	300%
Assaults	793	1302	64%
Burglary	510	623	20%
Larceny	1289	2414	86%
Vehicle Theft	97	253	160%

Randy Cowling (above), director of Atlantic City Ministries in Atlantic City, N.J., recounts his five-year ministry in that gambling-dominated city, while Gulfport police chief George Payne (below) uses statistics to relate law enforcement problems that follow legalized gambling. Both spoke at the "Ministry in a Gaming Community" conference Oct. 3-5 at Gulfshore Assembly in Pass Christian. (Photos by William H. Perkins Jr.)



Here's the church...

But where's the steeple? First Church, Gulfport, appears headless as contractors work to repair damaged superstructure underneath the steeple, a prominent Gulf Coast landmark that can usually be seen for great distances. Pastor Kiely Young said the steeple repair is part of a \$240,000 renovation project underway at the church. Portions of the steeple presently reside in the street that runs in front of the church, awaiting an "uplifting" experience. (Photo by William H. Perkins Jr.)

Mississippi gifts to the Cooperative Program up

Cooperative Program gifts channeled by Mississippi Baptist churches through the Mississippi Baptist Convention Board which distributes the funds, totaled \$1,911,616 in September, according to Bill Causey, executive director-treasurer of the board.

September gifts bring the 1994 total to \$16,867,337, which is \$774,345 (or 4.81%) more than that given by Mississippi

Baptists in the first nine months of 1993.

The pro rata budget, figured by dividing the total 1994 budget of \$22,452,000 by 12 and multiplying by the number of months elapsed, is \$16,839,000. This means that giving is \$28,337 (or .17%) more than the pro rata amount. Last year at this time, the convention budget was \$746,008 (or 4.43%) behind.

Support for Cooperative Program is state's norm

Over 95% of Mississippi Baptist churches are supporting the Cooperative Program, says Barri Shirley, MBCB accounting and personal services director.

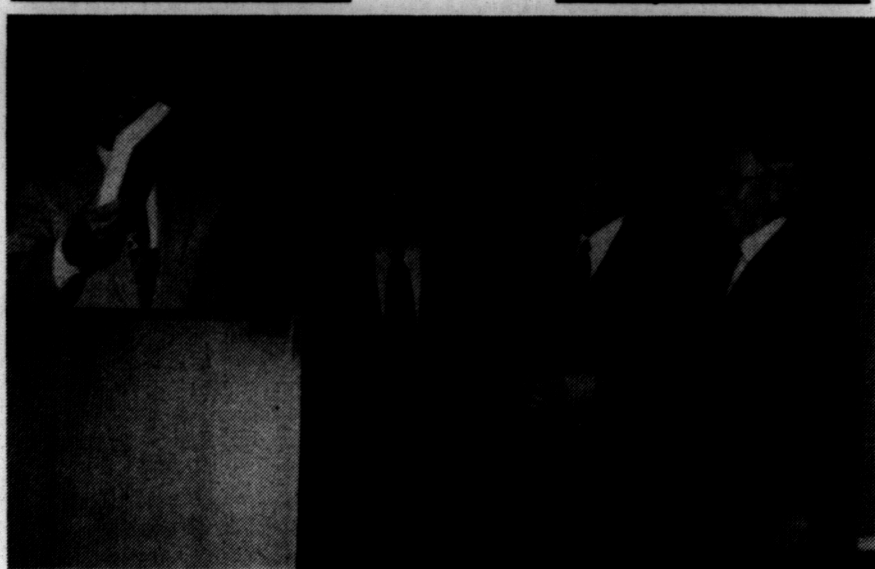
This means that 1,901 of the 2,000 churches are supporting missions through the Cooperative Program. This is probably a record number for any state in the SBC.

There are 694 churches which gave less in the first nine months of 1994 compared with 1993. This amounts to a \$881,149 shortfall or a 15.7% change.

There were 1,207 churches which gave the same amount or more in the first nine months of 1994 compared with 1993. This amounts to \$1,655,493 or a 15.8% increase.

The total number of the 1,901 giving churches has given 4.8% more (\$774,345) in the first nine months of the current year for a total of \$16,867,336. The budget for the year is \$22,450,000.

"There is a high degree of concern and dedication registered in such a splendid giving record," said Shirley.



Book boosts SBC's 150th

An updated account of the Southern Baptist Convention's 150-year history made its debut during the Sept. 19-20 meeting of the SBC Executive Committee in Nashville, with James Powell, chairman of the SBC sesquicentennial workgroup, presenting copies to: from left, Fred Wolfe, Executive Committee chairman and pastor of Cottage Hill Church in Mobile, Ala.; Morris H. Chapman, Executive Committee president and chief executive officer; and Jim Henry, SBC president and pastor of First Church, Orlando, Fla. The new book, **The Southern Baptist Convention: A Sesquicentennial History**, was written by Jesse C. Fletcher, chancellor and Connally professor of missions at Hardin-Simmons University in Abilene, Texas, and a former executive at the SBC's Foreign Mission Board under the late Baker James Cauthen. The SBC will celebrate its 150th anniversary during the convention's 1995 annual meeting, June 20-22 in Atlanta's Georgia Dome. The 463-page work is published by Broadman & Holman Publishers of the Baptist Sunday School Board. Powell, a Stewardship Commission staff member, has been on the 25-member sesquicentennial workgroup since its formation in 1985. (BP photo by Jon Walker)

Lay Missions meeting will focus on ministry in crisis, marketplace

Chuck Kelley, professor of evangelism at New Orleans Seminary, will be the featured speaker for the banquet portion of the Lay Missions Conference on Oct. 31, at

Todd will speak to MBREA

Howell Todd, newly-elected president of Mississippi College, will be the featured speaker during the pre-convention luncheon of the Mississippi Baptist Religious Education Association (MBREA). MC's The Naturals also will perform.

The luncheon will be held 11:30 a.m. to 1 p.m. on Monday, Oct. 31, at Colonial Heights Church, Jackson. Cost is \$10 per person.

Deadline for making reservations is Oct. 19. To purchase a ticket, send a check, payable to MBREA, to: David Webb, Union Baptist Church, 1716 W. Union Rd., Picayune, MS 39466; phone (601) 798-6470.

First Church, Jackson.

This annual conference is aimed at teaching ways to minister for Christ in the marketplace. Theme for this year is "In Times of Crisis."

The day's events begin at 3 p.m. with a group of missions fellowship meetings and special interest conferences. The missions fellowship groups include agricultural missions, Campers on Mission, church renewal, construction missions, and educational missions. The special interest topics include criminal justice, intercessory prayer, marketplace witnessing, Mississippi River Ministry, partnership missions, and Volunteers in Missions.

The missions banquet and program begin at 5 p.m. with Kelley. Music leader will be Rick Carter of First Church, Hattiesburg.

The 3 p.m. sessions require no pre-registration, but reservations are required for the banquet at 5 p.m. Cost of banquet tickets is \$7.50 per person. The deadline for banquet reservations is Oct. 25.

To make reservations, call or write the Brotherhood Department, MBCB, P.O. Box 530, Jackson, MS 39205-0530. Telephone: (601) 968-3800 or toll-free (800) 748-1651.

Preschool provision will be offered 2:30-6:45 p.m. upon prior notification to the Brotherhood Department. No meal service will be provided in the preschool center.

Texas conservative files charter; deny plans for a new convention

HOUSTON (ABP) — A Houston attorney has filed a charter for a new Texas convention of conservative Baptists but says there are no immediate plans to form such an organization.

The attorney, Walter Carpenter, told the **Baptist Standard of Texas** he filed a charter for a "Texas Baptist Convention, Inc.," in case the need arises for conservative Southern Baptists in the state to separate from the moderate-dominated Baptist General Convention of Texas.

Carpenter, who is a trustee of the Southern Baptist Home Mission Board and editor of the **Texas Baptist**, a fundamental-conservative publication, said he has "no intention to use" the charter, "but it is there to use if things go from bad to worse and conservative leadership in Texas wants it. It is merely an enabling thing in the event it is needed."

Carpenter said he does not know if the approval of a proposal from a Cooperative Missions Giving Study Committee might trigger a new convention. Conservatives have criticized the proposal, which would broaden the state convention's definition of cooperative giving beyond the traditional unified budget of the state and the Southern Baptist Convention to also encompass Texas-only contributions and non-SBC missions ventures, including the Cooperative Baptist Fellowship.

"I am not in the loop of the leadership decisions," Carpenter said. "I merely do what I am asked to do."

However, Carpenter said, the decision to file the non-profit charter for the new convention was his own. "I just did it and then informed them (conservative leadership) that it is available. I have heard from none of them."

Asked if by establishing another convention, conservatives would not be following the example of the Cooperative Baptist Fellowship, which they criticize as schismatic, Carpenter said: "You are free to draw your own parallels. I am taking no leadership role; I am merely creating an entity."

William Pinson, executive director of the Texas convention, acknowledged that in Baptist church-governance, "each church is autonomous and free to cooperate or not cooperate with any association of churches, state or national convention."

But, Pinson added, "I would hope that no church in cooperation with the Baptist General Convention of Texas would cease that cooperation. Each church is important to our cooperative effort in missions, evangelism, education, and benevolence."

Baby boomer ministers endorse Texas proposal on CP giving

DALLAS (BP) — A group of baby boomer ministers who say they are "weary of denominational mudslinging" have endorsed as "higher ground" a Texas Baptist study committee recommendation that could expand the definition of Cooperative Program giving.

The statement of support for recommendations of the Cooperative Missions Giving Study Committee signed by 27 "younger ministers" was announced at an Oct. 5 news conference in Dallas.

Signers ranged from pastors of churches in small Texas towns to Allen Walworth, pastor of the 8,800-member Park Cities Church of Dallas. Also signing was David Becker, second vice president of the Baptist General Convention of Texas and pastor of University Heights Church, Huntsville, Texas.

The statement of support was mailed to more than 100 Texas

Baptist ministers for their consideration, according to Ed Hogan, pastor of First Church, Crockett, an organizer of the initiative.

Signers, identified as generally 45 years old and under, "represent the broad spectrum of who Texas Baptists are," Hogan said.

Reasons cited in the statement for supporting the study committee's recommendations included:

"We have grown up in the quagmire of power politics, and we are weary of denominational mudslinging. We believe this giving plan will move us to higher ground."

"We believe that the viability of the Baptist General Convention of Texas as a mission force in the 21st century will be greatly enhanced by such a plan."

If messengers to the Texas state convention in Amarillo, Oct. 31-Nov. 1, approve the study committee's recommendations, the BGCT

will recognize and distribute as Texas Cooperative Program contributions from churches given in any of three ways:

— gifts to the adopted budget of the BGCT and the adopted budget of the SBC according to the annually adopted percentage allocations between the two;

— gifts to the adopted BGCT budget only; or

— gifts to the adopted BGCT budget and other worldwide Baptist causes as directed by the individual church. They would include gifts to the moderate Cooperative Baptist Fellowship.

Under the committee's recommended approach, the BGCT would continue its current practice of allowing churches to delete up to five line items from the BGCT and SBC budget and still have their contributions count as Cooperative Program.

Hughes Institute awards MC \$1 million

An item in the Oct. 6 issue of **The Baptist Record** told of a million dollar grant awarded to Mississippi College (MC) by the Howard Hughes Medical Institute.

Howell W. Todd, president of the college, said Oct. 4 in a called news conference that the money was given in recognition of MC's leadership and reputation. The grant places the school at the forefront of education in the field of biomedicine.

The funds will be used to continue undergraduate research opportunities and to expand the Biological Sciences Department's programs of training high school teachers to teach courses in biomedicine.

Prentiss Cox, head of MC's Biological Sciences Department, received the award's first \$325,000 installment. Cox said about 40% of the grant will be

used to support the summer training program for high school teachers, and 40% will buy equipment to support the program and expand the department.

Major items of equipment will include an automated DNA sequencer, a scanning electron microscope, and an ultracentrifuge. Remaining funds will support biology students in year-long biomedical research.

A large number of MC graduates enter the health care profession. Of 95 science students who applied for admission to medical school in the last five years, 59 were admitted.

Ten to 15% of the current University of Mississippi Medical School class are MC graduates.

Of the undergraduate students with a degree in biological sciences this school year, 50% will enter professional school with

25% entering graduate school and secondary teaching.

The MC Biological Sciences Department is affiliated with the Gulf Coast Research Laboratory. Through its facility a student may take courses in Marine Biology. Research and independent study are also available through the laboratory.

The Howard Hughes Medical Institute said its awards are the largest ever granted by a private institution. A total of \$86 million in four-year grants was awarded to 62 colleges and universities, including Yale University, Vanderbilt University, the University of Texas, the University of Tennessee, Boston University, Duke University, Georgia Technological University, and Louisiana State University. MC was the only school in Mississippi to receive one of the Hughes Institute grants.

State Fellowship meets at FBC, Leland, elects Pearson

The annual meeting of the Cooperative Baptist Fellowship (CBF) of Mississippi, Inc., was held on Saturday morning, Oct. 8, at First Church, Leland.

New members of the coordinating council were elected. They are: as moderator, Tom Pearson, pastor of Northside Church, Clinton; vice moderator, Holly Redford; secretary, Babs Stewart; treasurer, Troy Daniel; communications committee chairperson, Wendy Weathersby; membership committee chairperson, Dick Allison; at-large members, Wayne Riley, Tom Mercier, Carl Savell, Parkes Marler, and Margaret Armstrong.

Daniel Vestal, pastor of the 5,000-member Tallwood Church of Houston, Texas, delivered the keynote address. Vestal was nominated for president of the Southern Baptist Convention (SBC) in 1989-90 and later served as the



Pearson

first moderator for the national Cooperative Baptist Fellowship.

Vestal said he believed the Southern Baptist Convention "had its moment in history at the 1978 meeting of the SBC in Kansas City and said, 'No! No!'"

"At that time, Jimmy Allen was SBC president, and Bold Mission Thrust was emphasized. Missions was the main point of interest, winning the world to Christ, being sure that every person on the face of the earth would have the opportunity to hear the gospel."

Vestal continued, "I was so overcome with joy that I wept — and went back to my church, First Church in Midland, Texas, and we put 30% of our budget in the Cooperative Program, gave over a million dollars per year for missions. Since then, Southern Baptists have been embroiled in a controversy that has destroyed our oneness of purpose — missions."

"Local associations are not a subsidiary of the state conventions and the state conventions are not a subsidiary of the Southern Baptist Convention. All are free and inde-

pendent. Churches and individuals are free to support missions as they see fit and they will always remain that way."

"Large megachurches, while not the model for the future, have their own missions programs, in addition to their limited support of the Cooperative Program. All churches must enjoy this same privilege so that members can become personally involved in missions — reaching the lost," he said.

Vestal also said he believes "Baptists have reached the point where they want freedom from control, to voluntarily serve the Lord as they see fit, to again build and restore mutual trust and respect which is so desperately needed."

He went on to say that CBF is here to stay. It is another way of doing missions. He continued to stress that if true trust and respect are restored, "churches and individuals will one day be free to attend, participate in, support, and be members of their local church, the Southern Baptist Convention, state conventions, CBF, and other organizations they feel are reaching the lost for Christ."

The next CBF event will be a breakfast on Nov. 2 at 7 a.m. during the Mississippi Baptist Convention at the Ramada Inn Coliseum, Jackson. Helen Jean Parks, wife of Missions Coordinator Keith Parks, will be keynote speaker.

Mission Mississippi kicks off 2nd season with Jackson rallies

Mission Mississippi's second annual Celebration of Racial and Denominational Reconciliation is slated for Oct. 18-19 in the Mississippi Coliseum and a number of other locations in the Jackson area.

Patrick Morley, an Orlando businessman, motivational speaker, and author, will be one of the featured speakers at the coliseum rallies.



Jennings

Tony Evans of Dallas, widely known for his best-selling motivational books and sold-out appearances, will also keynote the coliseum rallies.

Morley and his friend Tom Skinner used their longtime interracial friendship to found Mission Mississippi.

Skinner, a Maryland-based motivational speaker and author who served as chaplain of the Washington Redskins professional football team, died of leukemia earlier this year. Skinner's wife Barbara will speak at the rallies and also at a citywide ladies luncheon at First Church, Jackson at 11:45 a.m. on Monday, Oct. 17.

Evans and Morley will address

a citywide businessmen's luncheon at First Church, Jackson at 11:30 a.m. on Tuesday, Oct. 18.

The 7 p.m. coliseum rally on Tuesday evening, Oct. 18, will showcase local musicians and the



Skinner

Mission Mississippi Mass Choir.

The Wednesday evening, Oct. 19, program is Youth Night and will begin at 6:30 p.m. Christian national recording artists

Angelo & Veronica will perform, along with Mississippi's own Christian rappers, Show & Tell.



Morley

Nationally-known youth speaker Joseph Jennings will be backed up by a large youth choir specially assembled for the Wednesday evening rally.

Mississippi Governor Kirk Fordice has proclaimed October as Mission Mississippi Month, and Jackson Mayor Kane Ditto has proclaimed the week of Oct. 16-22 as Mission Mississippi Week in the city.

For more information on Mission Mississippi and the organization's upcoming events, call (601) 354-6477.

HMB teleconference promotes Christian economic impact

By David Winfrey

ATLANTA (BP) — Inner-city churches should not shy from improving their communities economically in addition to their spiritual pursuit, a Chicago pastor told Southern Baptist missions leaders.

"We need to realize that some of the ministries that we do are economic development," commented Wayne Gordon, pastor of Lawndale Community Church.

Gordon, whose church operates economic and social ministries in Chicago's West Lawndale community, addressed Southern Baptists in 19 cities during a September teleconference sponsored by the Home Mission Board.

Gordon said he moved to the economically depressed area on the west side of Chicago at age 21 — probably the only white man in the neighborhood — to coach football and spread the gospel.

Living above a former plumbing business in a four-room apartment, Gordon's first "ministry" was

a weight machine installed downstairs where his players could work out. From that he developed Bible studies for students, which lead to a church and multiple ministries.

Today, the church has an average attendance of 400 and operates about a dozen ministries that impact the area's economic development.

Ministries include a medical center and a six-week job training class for high school graduates. Gordon does not shy from offering biblical support for Christian-based economic development projects.

Gordon readily admits everything the church tried has not been successful. "We're not real good at starting businesses, and we learned that the hard way," he said. "We have failures every day."

The teleconference was viewed in the following cities: Atlanta; Birmingham, Huntsville and Mobile, Ala.; Boston; Chicago; Cleveland; Dallas, Fort Worth and Houston, Texas; Detroit; Jefferson City, Mo.; Los Angeles; Louisville, Ky.; Miami; Mount Vernon and Richmond, Va.; and New Orleans.

Teleconferences link inner city workers

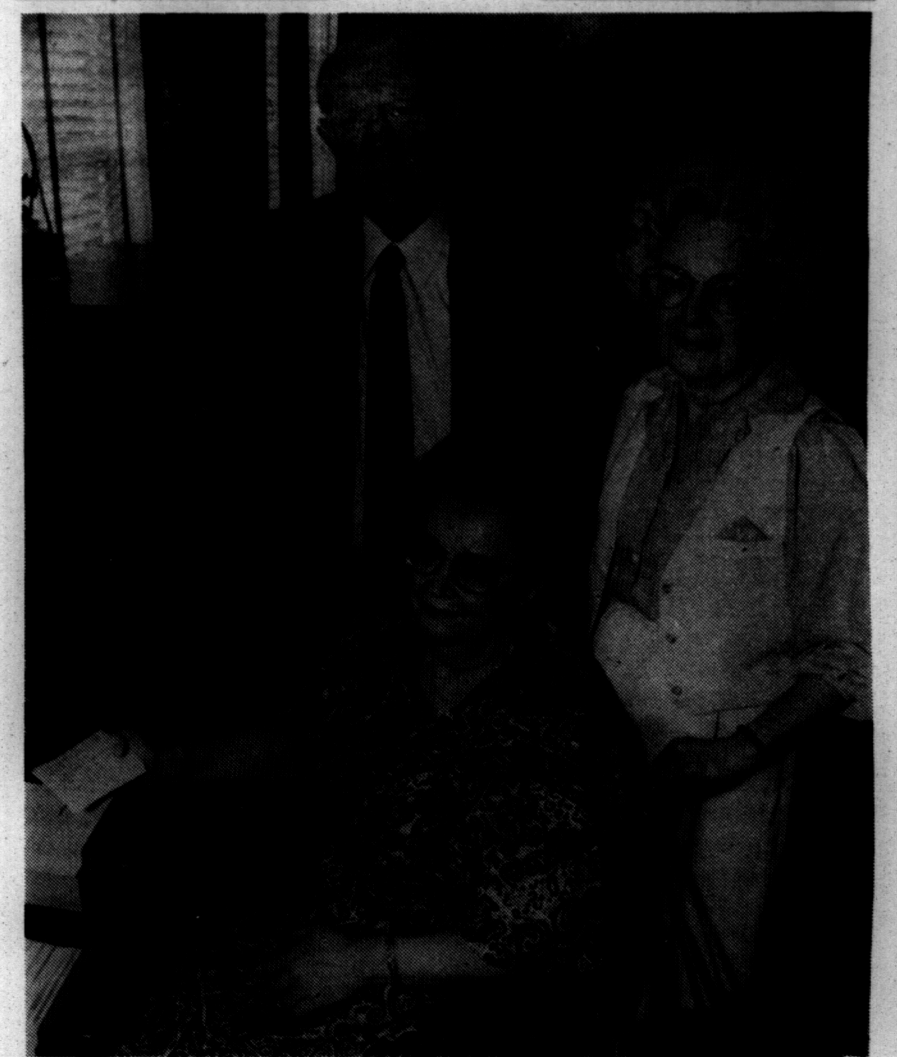
ATLANTA (BP)—The Southern Baptist Home Mission Board will host quarterly teleconferences in 1995, offering missionaries, pastors and other Christian workers in inner-city areas a network to discuss ideas and challenges, HMB ministry leaders said.

The conferences, like one broadcast as a test Sept. 15 from Atlanta, will target issues of importance to workers in inner-city areas, said Larry Martin, HMB vice president for ministry.

"It's allowing us to link 200 people that we could not possibly bring together face-to-face on a regular basis," said Martin.

The project already has attracted leaders in 22 cities who have committed to host the conferences and recruit a core group of 10 people working in Christian ministry in the inner city, said Jane Bishop of the HMB ministry section.

More information about HMB ministry teleconferences is available from Bishop at (404) 898-7447.



Valuable historical resource

Jean Street (center) of Clinton explains to Edward McMillan (left) and Alice Cox (right), members of the Mississippi Baptist Historical Commission staff, details of *The Baptist Record* index. Street, who holds a master of library science degree, has assisted the Commission part-time since 1988 indexing *The Baptist Record*, an activity that was begun by Edwina Robinson when she retired as leader of the Mississippi WMU. Churches are urged to utilize this research resource, as well as numerous other information sources for church histories in the collection of the Mississippi Baptist Historical Commission, located in the Leland Speed Library on the Mississippi College campus.

Fight against world hunger: more action, less reaction

By Erich Bridges

RICHMOND, Va. (BP) — A million or more suffering Rwandan refugees in Zaire and Tanzania. A whole nation of suffering people in Haiti.

Southern Baptists have responded to the first crisis in recent months with missionaries, volunteers, and money aimed at helping the neediest of the needy: Rwandan refugee mothers and orphans.

Despite multiple start-up delays and chaotic conditions, the children's camp begun by Southern Baptist missionaries and volunteers in Goma, Zaire, now houses up to 500 Rwandan kids.

It's considered the model camp of its kind by UNICEF, which brings other humanitarian groups wanting to aid kids to see how Baptists are doing it. And the camp won't close tomorrow or next week; Zairian Baptists own the land it stands on and are committed to the ministry.

In Haiti, meanwhile, the latest political crisis — now involving U.S. troops — highlights the Caribbean island's chronic status as the poorest nation in the Western Hemisphere.

Southern Baptists are responding to the immediate crisis there, too, by delivering food, medicine, and other aid as soon as conditions allow. But Foreign Mission Board missionaries and volunteers

have been in Haiti for a long time, fighting chronic causes of suffering and hunger such as dirty water and poor agricultural methods. They'll return to that battle as soon as the current crisis passes.

Which approach is more effective in meeting human needs and communicating the Christian gospel — crisis response or quiet, long-term ministry to people in need?

"We must be both reactive and proactive," said Jim Foster, who leads the Foreign Mission Board's human needs program. "We can't just sit around waiting for a crisis to happen so we can send a team in there to take care of emergencies, then leave. That doesn't help us accomplish our overarching objectives in any way."

"The more meaningful projects we have are developmental, transformational projects," he explained. "Yet we must be involved in crisis response projects because in some cases they open the door" for long-term work — and for spreading the gospel in previously untouched areas.

That certainly proved true in Somalia, where civil war and terrible suffering opened one of the most closed countries in the world — at least for a time — to Southern Baptist and other Christian relief workers. Risking their lives in a land drenched with guns and violent opposition from Muslim militants, they have communicated Christ by easing pain.

The ministry to Rwandan refugee children in Zaire follows similar lines.

"People 'in the business' of humanitarian aid staff many of the bigger secular relief organizations," Foster said. "It's a job for them. One of the unique characteristics of our work in Goma is our ability to utilize volunteers who go with compassion, with a desire to touch and hold — not just to dispense food and medicine. The children have that need for comfort, that need for security, that need for love."

News of such crises now reaches Americans instantaneously.

"We need to be able to respond in like manner," he said. "A reactive attitude in response is not going to meet the demands out there, or the desire of Southern Baptists to help."

Effective crisis ministry calls for anticipation of the needs,

preparation for response, advance staging when possible, and immediate action, according to Foster.

Meanwhile, the "quiet" projects go on. Some examples:

— Southern Baptist hunger relief gifts through the Foreign Mission Board continue to fund the training of Asians in SALT (Sloping Agricultural Land Technology) methods, developed by Mississippi missionary Harold Watson. Recent beneficiaries include about 3,000 tribal people in the Philippines.

— In Zimbabwe, Southern Baptists funded repair of six dams to provide clean water in an area populated by 20,000 people.

Despite the Rwandan crisis and response this year — perhaps the highest-profile humanitarian disaster since the 1985 Ethiopian famine — Southern Baptist gifts to world hunger and relief have continued a downward trend.

Hunger and relief receipts at the Foreign Mission Board from January through August totaled only about \$3.3 million — down almost 9% from last year at the same point. If the trend for 1994 gifts holds, the year's total will be about \$6 million.

Last year's total was about \$6.6 million, the lowest since 1983. The decade in between saw yearly gifts top \$7 million every year and \$8 million three times. In 1985, the year of the Ethiopian tragedy, Southern Baptists gave nearly \$12 million.

"Southern Baptists have always responded quickly" when they know the needs, Foster said. "I think the problem often is simply lack of awareness. They still do not perceive the Foreign Mission Board as an agency actively involved in humanitarian aid."

Still, he added, a \$7 million annual average is "rather remarkable" without the hard-sell promotion or fund-raising many relief organizations employ. "To have that amount coming in on a regular basis indicates Southern Baptists really care" about meeting human needs year in and year out.

To increase the commitment calls for more awareness of the needs, according to Foster. The response to World Hunger Day on Oct. 9 in the Southern Baptist Convention "will be critical" this year, he said.

Speidel and Bridges write for the Foreign Mission Board.



TOUGH JOB — Sinking water wells in Haiti is hard work — as one can see from the expression on Southern Baptist volunteer Ed Brentham's face. But it's worth it: providing clean water and simple agricultural education will save more lives in the long run than food distribution during the current political crisis. Such ministries are a major priority for Southern Baptist mission workers there. They help people help themselves — and open the door for the gospel. (BP photo by Don Rutledge)

Haiti vol "richer for having shared"

By Mary E. Speidel

KNOXVILLE, Tenn. (BP) — Connie Bull wept when she couldn't return to Haiti.

She knew she'd probably get another chance to do so. But she cried for Haitians she might never see again.

"I wept for the faces of the children who may not be there when I get back because they have starved to death," said Bull, an elementary music teacher in Jefferson City, Tenn.

She planned to teach this summer at Baptist music camps in Cap-Haitien, Haiti, the island nation's second-largest city. She taught there several earlier summers as a volunteer through the Southern Baptist Foreign Mission Board.

"Some of the kids will save money for an entire year just for the bus fare" to the camp, said Bull. "They'll practice the entire next year (after) one week of lessons."

Bull never thought of canceling her own travel plans earlier this summer when tensions escalated between Haiti and the United States. "Everyone in my church kept saying, 'Surely you won't go now.' But I said, 'If there's a plane leaving, I want to be on it.'"

But the planes didn't leave. In June she learned the U.S. government was banning commercial flights to and from Haiti. The move was supposed to help pres-

sure Haiti's ruling military junta to give up power.

"When I heard there would be no commercial air travel, I fell apart. I mourned, I wept, I wailed. I prayed in Creole (the heart language of Haitians)," said Bull, who picked up the language in just five weeks of service in Haiti.

Since then, she has found comfort in a videotape of her Haitian students sent by fellow Southern Baptist Dawn Goodwin, who taught with her in previous camps. Goodwin, of Jefferson City, currently teaches in a Christian school in Port-au-Prince, Haiti's capital.

"It has witnessed to me — their faith, their faces, the way they smile and praise God amid all this adversity," said Bull of the tape.

Bull wishes she could volunteer for an upcoming relief project in Haiti sponsored by the mission board and the Southern Baptist Brotherhood Commission. The project will involve at least 150 Southern Baptist volunteers in food distribution. Volunteers also may work in water well repair, water purification, medical care, and construction.

So far, the Foreign Mission Board has pledged \$386,000 in hunger and relief funds for the projects. The board may also contribute more than \$400,000 for a two-year project to repair about 550 water wells.

"If I weren't teaching school I'd be there," said Bull. "And I'd pack everybody's bags" who could go.

"A cup of water given in Jesus' name — that may be too simplistic for some because a cup of water sure isn't going to meet all the need," said Bull.

But it's a significant drop in the bucket.

"It's like when Esther was considering whether to go in to beg for the lives of her people. Mordecai sent word, saying, 'If you do not take this opportunity, God will send someone else,'" said Bull, recalling the Old Testament story of Queen Esther who saved the Jews from annihilation during the reign of King Ahasuerus.

"Some people might say, 'OK, God, send someone else.' But then they'll have to answer for the missed blessing, the missed opportunity," said Bull. "It makes all of us richer for having shared some."

Qualified Southern Baptists who want to volunteer for the Haiti relief projects should call the Brotherhood Commission at 1-800-280-1891 or (901) 722-3787. Financial contributions for the projects may be sent to the human needs department of the Foreign Mission Board, P.O. Box 6767, Richmond, VA 23230-0767 or to the Brotherhood Commission, 1548 Poplar Ave., Memphis, TN 38104.



Churches to be affected by new tax reporting laws

WASHINGTON (ABP) — Although tax time is still months away, church financial secretaries should be preparing to help donors comply with new tax laws related to charitable giving, two IRS employees advised.

Effective Jan. 1, 1994, any single contribution of \$250 or more to a charity must be substantiated in writing by that charity. The documentation also must indicate whether the donor received any goods or services in exchange for the contribution.

Because of this new law, church officials will want to get out donor statements as soon as possible each quarter or at year-end, said Karin Gross, a senior technician reviewer with the IRS chief counsel. Gross and Howard Schoenfeld, IRS special assistant for exempt organizations, spoke to a briefing of Baptist editors in Washington Oct. 2.

The two said the IRS already has received numerous phone calls about the changes, many from people who have misunderstood the new law.

Here are highlights of their explanations:

— Deductibility is not changed.

The new law relates only to documentation of deductions, not what may be counted as a tax deduction.

— The law affects only single contributions of \$250 or more. To illustrate, consider two people who both give \$5,200 annually to

**Single contributions
of \$250 or more
must be documented
and substantiated by
the receiving charity,
according to new
IRS law, effective
Jan. 1, 1994.**

their churches. One person gives \$100 every week to the church and therefore is not affected by the new law. The other person gives \$433 once each month, and therefore is affected by the new law.

— Documentation is required. Before filing a tax return, a donor must obtain from the church a statement which lists all contributions of \$250 or more and reports any goods or services given to the donor in return. A donor's cancelled checks will not be considered adequate documentation because they do not indicate whether any goods or services were received in return.

— Compliance is the goal. Upon request of Congress, the IRS wants to eliminate charitable deductions claimed wrongly. That's why the no-goods-or-ser-

vices requirement is key to the new law. For example, a person might pay the church more than \$250 to participate in a mission trip. That payment differs from a regular tithe or offering, which is given without expecting to receive any goods or services in return. For the mission trip, the money paid is not a contribution to the church but provides lodging, food, and transportation services.

— Mixed gifts have a different standard. Payments to a church of more than \$75 that are part charity and part payment for goods and services must be reported and documented as such. For example, should a church hold a fund-raiser where individuals pay \$100 to attend a concert, the donor could deduct as a contribution only the amount of that \$100 that didn't cover the value of the concert. So if tickets otherwise would have cost \$20, the donor may deduct only \$80 as a charitable contribution, and the church's documentation must note this distinction.

— Timeliness counts. Documentation of charitable gifts required under the new law must be received by the donor before the tax return is filed. For example, a donor may not file a return claiming the deductions on Feb. 1, although not receiving documentation from the church until March 1.

— There is no standard format. The IRS has no standard format churches must use to report contributions. Any form will suffice, so long as it provides enough information to substantiate the amount of the deductible contribution and a statement about whether goods or services were received in return.

Thursday, October 13, 1994

BAPTIST RECORD PAGE 7

Alaska summer camp projects call for help

Laverne Griffin Youth Camp is 60 miles north of Anchorage. It carries out an aggressive camp program each summer. There are currently two needs for the camp.

An individual or a couple is needed to serve as maintenance/construction foreman for from three months to one year; must have knowledge of and skills for construction and building. The

camp will provide housing.

The camp has need of a passenger van to transport volunteer staff and campers. A serviceable used van would be satisfactory.

Inquiries should be made to Michael R. Procter, P.O. Box 110670, Anchorage, AK 99511-0670, call (907) 344-1221, or Partnership Missions Office at P.O. Box 530, Jackson, MS 39205, or call 601-968-3800.



LifeAnswers

Ron Mumbower, Ed.D.
Minister of Counseling
First Church, Jackson

As I near the end of my life, I want to make amends to people I hurt who have already passed away. How can I do this?

On a sheet of paper, list all those people and the wrongs you feel you committed. Remember the pain and sadness, then ask yourself, "What are they doing with that hurt right now? What am I doing with the hurt?" Imagine Jesus looking over your shoulder at the list and saying, "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me..." (Matt. 11:28-29, NIV). In my interpretation, I see the Lord as a daddy who understands mistakes, comes to us, and helps us work through difficulties when we truly feel sorry. Now take the list and destroy it, thanking God for removing sin "as far as the east is from the west" (Ps. 103:12, NIV). God meets us in our hurts, especially when the persons we hurt are gone. Don't end up carrying dead burdens that will weigh you down and deprive you of freedom and a fruitful life in the time you have left.

I'm curious. Where do Christian counselors go for healing?

I am asked that question quite often. God gifts us with unique talents; I am amazed when I watch an accountant work with figures or a mechanic who knows exactly what a 9/16 wrench looks like. Christian counselors don't get drained, because God gives us the talents and the energy to meet the demands of the ministry. However, counselors — and ministers who counsel — are humans who get overextended and exhausted from daily demands. We do what most Christians do: we seek a quality walk with the Lord that is both growing and giving of strength and encouragement. The next best way for counselors to receive healing is from a group of people to whom they are accountable, such as other therapists or a support group. I know counselors who regularly go to therapy themselves. A spouse can help if the marriage is growing and the spouse takes time to listen. Counselors and ministers are mere men and women who use their gifts to minister to others, and who must keep in mind that they are finite. A supportive group of people who will remind them of that fact is essential to their healing and success.

Send your counseling questions to LifeAnswers c/o The Baptist Record, P.O. Box 530, Jackson, MS 39205-0530. Please be brief. Name is not required. Remember: In time of crisis, your pastor can make recommendations on your counseling needs.

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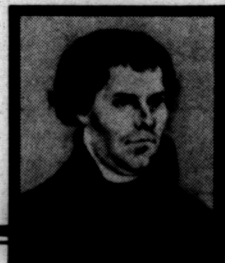
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Names in the News

Celeste Corey, member of Friendship Church, Grenada, has accepted a two-year assignment with International Service Corps of the Foreign Mission Board as a home schooling/learning disabilities consultant in southern Asia and the Pacific. Her address after Nov. 1 will be Tromolpos 1077, Jakarta Pusat 10010, Indonesia.

Zig Ziglar, member of Prestonwood Church, Dallas, and a

nationally-known motivational speaker, will speak at Yazoo City on Oct. 15 in the Junior High auditorium. Ziglar grew up in Yazoo City and will be the pulpit guest at First Church on Oct. 16. Call (601) 746-2471 for more information.

NASHVILLE (BP) — Doran C. McCarty, executive director of Seminary Extension since 1988, has announced his plans to retire at the end of 1994. However, McCarty, 63, has agreed to serve as interim director until a successor is named. He and his wife Gloria plan to move to St. Augustine, Fla. Seminary Extension,

through extension centers and correspondence courses, provides theological training for nearly 6,000 students, making it one of the largest theological enterprises in the world.

Mississippi native Sam Hendry will be music leader for the Senior Adult Chautauqua at the Ridgecrest (N.C.) Conference Center, Oct. 17-21, and for Sunday School Week at Glorieta (N.M.) in June, 1995. A graduate of Mississippi College, Hendry grew up in Hattiesburg. He now serves as minister of education at Immanuel Church, Shawnee, Okla.

Staff Changes

David Barrett Eastland has accepted the call of Park Lake Church, Waco, Texas, as minister of education, effective Sept. 11. He received his education at Mississippi College and New Orleans Seminary.

Tom Atwood was called to First Church, Oxford, as pastor effective Sept. 25. He moves to Oxford from Douglasville, Ga., where he was pastor of Prays Mill Church. A native of Ken-

tucky, he has pastored churches there and in Tennessee. He holds master of divinity and doctor of ministry degrees from Southern Seminary, Louisville, Ky.

Phil Smith became minister of music and youth at Calvary Church, Cleveland, Aug. 7. A native of Jackson, he formerly served Diamondhead Church and Pineview Church, Clinton, in similar positions. He is a

graduate of Mississippi College and New Orleans Seminary.

Paul B. Williamson Jr., retired director of missions for Attala Association, is serving as interim DOM for Choctaw Association.

Louis Lamar, former pastor of Mt. Sinai Mission in Tupelo, is now pastor of the Macedonia Missionary Church in Panama City, Fla.

World Changers to work in 19 U.S. cities in 1995

MEMPHIS (BP) — A senior high school project in Vicksburg is among 22 World Changers National Work Projects that have been scheduled in 19 cities for 1995. The project in Vicksburg is set for July 8-15.

World Changers, sponsored by the Southern Baptist Brotherhood Commission, involves youths and adults in week-long missions projects. Participants work to renovate and repair homes in low

income areas.

World Changers continues to offer age-specific projects not only for senior high youths, but also for junior high, college students, and senior adults.

Senior high projects are for youths who have completed one of the grades 9-12. For more information about World Changers, contact the Brotherhood Commission, SBC, 1548 Poplar Ave., Memphis, TN 38104, (901) 272-2461.

Homecomings

East Forest, Forest: Oct. 23; 11 a.m.; dinner on the ground; gospel singing, 2 p.m. with the Cedar Ridge Band; Frank Morgan, pastor.

New Hope (Marion): Oct. 16; 11 a.m. covered dish lunch at noon; evening service at 7 p.m.; Thurman Stone, Charlotte, N.C., church's pastor 1944-45, guest speaker; Kent Campbell, pastor.

Robinhood, Brandon: 30th anniversary; Oct. 30; 11 a.m.; lunch at noon; 1:30 p.m. service featuring The Revelations; no night service; Bill Causey, executive director, Mississippi Baptist Convention Board, guest speaker; Don Nerren, pastor.

Zion Hill (Copiah): 111th anniversary; Oct. 30; 11 a.m., fol-

lowed by dinner on the grounds; Malcolm Massey, former pastor, guest speaker; Tony Hinton, music; Daryl Oster, pastor.

Blythe Creek, Mathiston: Oct. 16; 11 a.m.; dinner in fellowship hall, noon; afternoon singing with Sonrise of Philadelphia, 1 p.m.; no night service; Greg Foster, pastor.

Ridgeway, Vicksburg: Oct. 30; Sunday School, 9:45 a.m.; dinner in fellowship hall, noon; afternoon singing, 1:30; no night service; Charles Tyler, guest speaker; Harry L. Cole, pastor.

Briarwood, Meridian: Oct. 16; 10:45 a.m.; dinner in fellowship hall, noon; burning of family life building note; Lisa Fikes, music; Thomas J. Wood, pastor, speaker.

Missionary News

Daniel and Sharon Bradley, missionaries to Kenya are on the field (address: P.O. Box 30405, Nairobi, Kenya). He is a native of Gulfport. The former Sharon Freret, she was born in Gulfport and grew up in Saucier.

William and Peggy Hart, Baptist representatives to Yemen, have arrived on the field to begin their first term of service (address: Box 250, Sana'a, Yemen). Both are natives of Mississippi. He was born in Hattiesburg and lived in Petal and Brookhaven. The former Peggy Simmons, she was born in Hattiesburg and considers Petal her hometown.

Harold and Joyce Watson, missionaries to the Philippines, are on the field (address: P.O. Box 80322, Davao City 8000, Philippines.) He is a native of Brooklyn. The former Joyce Daniel, she was born in Dallas.

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Revival Dates

Newhebron (Lawrence): Oct. 23-26; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; W.A. "Billy" Smith, Jackson, evangelist; Bernie Parker, Columbia, music; Charles E. Davis Sr., pastor.

Pope Church, Pope: Oct. 16-19; Sunday, 11 a.m. and 6:15 p.m.; Mon.-Wed., 7 p.m.; Albert Wilkerson, evangelist; Ken Lewis, music; G.E. Jolley, interim pastor.

Lincoln Road, Hattiesburg: Oct. 16-19; Sunday, 11 a.m. and 6

Revival Results

Green's Creek (Lebanon): Sept. 25-28; five professions of faith; Gary Bowlin, Brandon, evangelist; Rick Hamm, Petal, music; Michael Routon, pastor.

Temple, Big Point: Oct. 2-5; 12 professions of faith; Danny Lanier, evangelist; Danny Langley, music; Wm. Lance Hoggatt, pastor.

First, Leakesville: Sept. 4-7; four professions of faith; Danny Lanier, evangelist; H. Gregg Thomas, pastor.

First, Pecan Grove, Ellisville: Aug. 14-17; one profession of faith; Earl Reyer, Houston, Texas, evangelist; Boyd Tweedy, Petal, music; Dave Moran, pastor.

Lynn Ray Road, Petal: Sept. 18-21; three professions of faith; Dale Patterson, Pensacola, Fla., evangelist; Charles Walker, music; Emmett Boone, pastor.

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p.m.; Mon.-Wed., 7 p.m.; Wayne Jenkins, Louisiana Convention, evangelist; Mike Hennington, music.

First, Canton: Oct. 16-19; Sunday, 10:15 a.m. and 6 p.m.; Mon.-Wed., noon and 7 p.m.; Bob Marsh, Atlanta, Ga., evangelist; Allen Harris, Oxford, music; Bill Hurt, pastor.

East Howard, Biloxi: Oct. 16-19; 9:45 a.m. Sunday School, 11 a.m. worship, dinner in fellowship hall, afternoon singing, and 6 p.m.; Mon.-Wed., 7 p.m.; Sandy Sherman, Ocean Springs, evangelist; Jimmy Young, music; Curtis Miller, pastor.

Calvary, Jackson: Oct. 23-26; Sunday, 10:50 a.m. and 6 p.m.; Loyd Allen; Mon.-Wed., 12:20 p.m. and 6 p.m.; evangelists, Monday, John McCall; Tuesday, Buddy Wagner; Wednesday, Van Dyke Quick; R.L. and Beth Sigrest, Yazoo City, music; James Street, pastor.

New Hope, Starkville: Oct. 16-19; Sunday, 6 p.m.; Mon.-Wed., 7 p.m.; Frankie Rogers, evangelist; Dudley Brasher, music; Bob Bran-

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Just for the Record



Tomnolen Church (Webster) recently received a donation of land from Mr. and Mrs. A.A. Webb (center), former members of the church. The land, which borders the church's property, will spare the congregation from having to consider relocating due to highway expansion near its facilities. Also pictured are J.B. Rowe (left), pastor, and Jimmy Crick, chairman of deacons.



Juniper Grove Church (Pearl River) recently recognized Hazel Ladner (left) and Annie Smith (center) upon their retirement as Sunday School teachers. Both of the ladies had taught nearly 60 years. Pastor Phil Hanberry (right) presented the long-time teachers with a plaque on behalf of the congregation.



Jodie Bridges (right) was crowned queen Sept. 25 during a missions organization recognition service held by Highland Church, Crystal Springs. She is the first Acteen in several years at Highland to achieve the award. Linda Courtney (left) is Acteen leader.



Heather Ladd (left) and Tara Cody were honored Sept. 25 by Bethel Church, Monticello, during a Girls in Action recognition service. Each received badges for their achievements. Paul E. Smith is pastor.

Bill Gothard's Institute in Basic Life Principles will be presented at the Jackson Municipal Auditorium, Oct. 24-29. The conferences will include Discovering God's Will, Establishing Marriage Harmony, Overcoming Fear and Worry, Resolving Family Conflicts, and Conquering Destructive Habits. Call (601) 981-0832 for more information. Group deadline registration is Oct. 17.

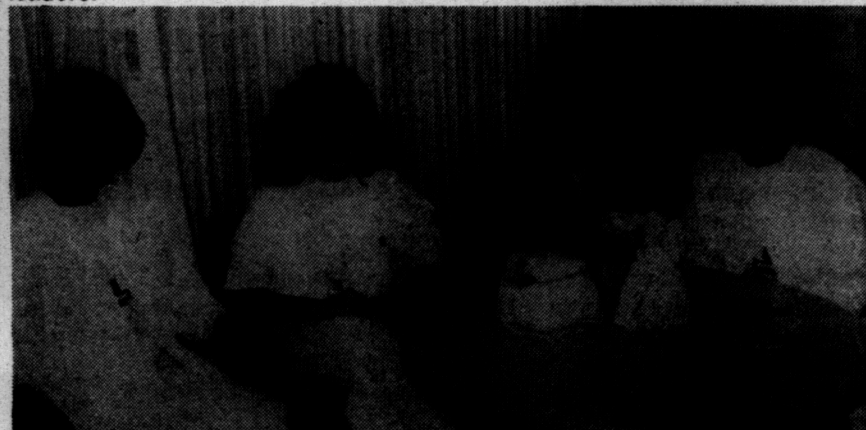
Houston Road Church, Laurel, will offer a drama, "Judgment House" on Oct. 21-31 as an alternative to Halloween. The church has presented this drama for the past three years and the number of visitors has gone from 2,000 to 8,000. Last year there were 486 professions of faith and 2,000 rededications. There is no attendance fee but reservations should be made for large groups. Sam Husser is pastor. Call (601) 649-4349 for more information.

Pearson Road Church, Pearl, will hold a fall festival featuring crafts, food, and entertainment Oct. 22 from 8 a.m. to 3 p.m. For more information, call (601) 939-7657 or 939-9290.

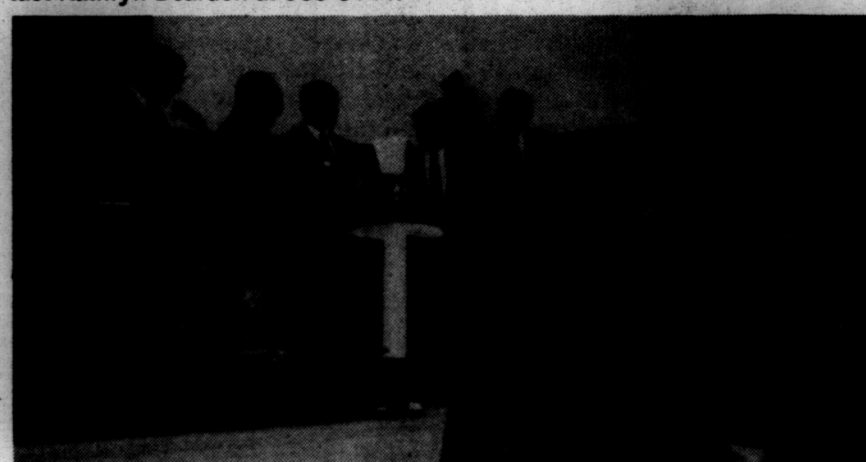
First Church, Vicksburg, will host the music/drama group "Liberated Wailing Wall" of California in a performance, Oct. 15 at 7 p.m. Admission is free, but a love offer-



Highland Church, Crystal Springs, recognized 12 Royal Ambassadors, along with 18 Mission Friends and Girls in Action, for their accomplishments during a special service Sept. 25. Pictured (left to right) are (front row) Bradley Anderson, Micheal Thornton, Dusty Kees, Luke Rials, Matthew White, Todd Clements; (second row) Jonathan White, Christopher Thornton, Chase Dear, Daniel White, Stephen Sims, Kelly McLendon; (back row) Frank McLendon, Dwight Turner, and Mark Anderson, RA leaders.



The Baptist Student Union at Mississippi Baptist Medical Center will sponsor a flea market Oct. 31 from 11:30 a.m. to 1 p.m. in the private dining rooms at MBMC. All proceeds will go to support BSU missions. The planning committee, pictured, from left, are Kedrin Warrington, Leslie Alford, Margaret Tharpe, and Shannon Love. For more information, contact Kathryn Bearden at 968-5144.



Members of Southside Church, Yazoo City, celebrated the retirement of its debt with a noteburning ceremony Sept. 18. Participating were (left to right) Howard Smith, Yazoo Association director of missions; Ernest Robertson, chairman of deacons; Jim Everett, pastor; Buck Guthrie, treasurer; and deacons Henry Scarborough, Max Twiner, and Jimmy Davis.

ing will be taken. For more information, call the church at (601) 636-2493. Jim Hess is minister of music.

The Mississippi State University's (MSU) Baptist Student Union Alumni Fellowship will host its annual homecoming luncheon Oct. 22 at 11 a.m., prior to the MSU-Tulane University football game. The free buffet will be held at the BSU center. Business agenda for the meal will include election of officers, adoption of the 1994-95

budget, and announcement of outstanding alumnus. After the game, the BSU will serve an evening meal. Cost is \$3.50 for adults, \$2 for children.

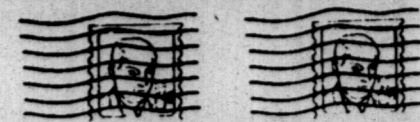
Oops!

A photo outline published in the "Names in the News" section of the Oct. 6 issue of **The Baptist Record** failed to identify Lewis Purvis, newly-elected deacon of Concord Church, Pelahatchie.

U.S. Postal Service STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Required by 39 U.S.C. 3685)		
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Letters to the editor



Letters to the Editor policy

Unsigned letters will not be printed. No multi-copy or form letters will be used.

All correspondence is subject to editing. Letters must be limited to 250 words.

No more than one letter will be printed during a 3-month period from any individual. Each correspondent must include an address and the name of his or her church.

When in the judgment of the editor a given issue has received sufficient attention, correspondence dealing with that subject will be terminated.

In special instances, when identifying the writer of a letter might cause undue embarrassment, the name will be withheld.

Correspondents should refrain from personal attacks.

Hand in hand

Editor:

The Pontotoc Association has just completed their five night old-fashioned tent revival, with over 8,000 people attending. Walter K. Ayers, from Texas, was the evangelist. More than 28 churches sponsored the revival and 54 souls responded during the invitation. This was truly a heaven-sent revival.

From this revival many truths were discovered. We found out that the local association continues to work closely with the local churches. George Steward, director of missions, was leading the way for the revival to be so effective. As a pastor, I encourage other associations to join side by side in reaching your community for Jesus. We also found that local pastors hunger to work together. This crusade was hard work: feeding children, parking cars, setting up the big tent, preparing counselors, and countless other jobs. All this was possible by the heart to heart work of local pastors and members reaching this community. The greatest truth we discovered was the joy of seeing souls come to Jesus. This is the heartbeat of Southern Baptists and oh, how our hearts were blessed.

I want to encourage other associations to join together, church by church, pastor by pastor, reaching their community for Jesus. The joy will be eternal.

W.H. Sims III, pastor
First Church
Pontotoc

Mama's treasures

Editor:

Quilting is definitely alive and well in Mississippi. Indeed, it has become a thriving business, but for the fabric makers, book publishers, and notions suppliers — not for the quilters who stitch them. Women (and men) quilt from a love of stitching, a need to create, and a desire to share warmth and love with family and friends. About 300 hours and \$50-75 might be the minimum requirement if one set about to make a quilt for sale. Most quilters give their quilts to children and grandchildren, and no amount of money could buy the love stitched into these pieces.

Quilts are often made as fundraisers, but the money gener-

ated is often secondary to what really happens at such an event. Stitching a group quilt frequently nurtures the members and solidifies friendships in a way no other activity could. I hope you are lucky enough to still have one of your Mama's quilts. Be sure it has a label stitched to the back so future generations will know about this special person with this special talent. I think she would have fit right in with us in the Mississippi Quilt Association (MQA)!

Martha W. Ginn
MQA past president
Hattiesburg

Coalition meeting

Editor:

Three thousand Christians gathered in Washington, D.C. Sept. 15-17 at the Washington Hilton. The impact brought out every major news service.

Why has the Christian Coalition got the attention of the media? It was hardly covered eight years ago when it started. Christian-bashing has been popular rhetoric. Christians have been called "poor, uneducated, and easy to command"; but now both liberal and conservative news coverage and politicians are courting "Christians." They know this coalition is promoting Christian-Judeo teachings and the views of the founding fathers that were based on teachings of the Bible. America, turning from these principles, has become a liberal nation where "each man does what is right in his own eyes."

Speakers included Peter Marshall; Phil Gramm; William Bennett; Lamar Alexander; Elizabeth Dole; Rabbi Daniel Lapin; Father Michael Scanlon; Gianna Jesson (the wonderful 17-year-old who was aborted at seven months and lives to give her testimony in favor of the right to life); Kay James (Secretary of Health and Human Services for the state of Virginia); Bishop Knox, principal of Wingfield High School, Jackson; Dan Quayle; Gary Bauer; Phyllis Schlafly; David Barton; Elliott Abrams; Alan Keyes; Dick Cheney; etc.

Michael Medved, chief film critic for the New York Times, a conservative Jewish man, said movies have gone from silent to unspeakable! He stated that Jewish people stand with Christians on moral values. He urged every American to watch less TV — that

the average person watches 28 hours per week and 13 years, total.

Don Feder, an attorney, columnist and editorial writer for the *Boston Herald* stated that 1.5 million abortions a year is an unmitigated tragedy; that gay rights are neither (gay nor right) and that the effort to separate morality from sexuality is pernicious. He stated 61% of Americans reject same-sex marriage and 83% agree with Dan Quayle. He opposes the "Rainbow Curriculum" [which introduces] "Daddy has a Roommate" and "Heather Has Two Mommies" into the public schools for first and second graders.

Sen. Trent Lott (Miss.) talked about the art of government when Christians, God-fearing people, did not get involved, and "this was the wrong thing! We are going to get involved; This is our government, too." Sen. Lott prayed, "Oh God, give us the strength to stand for something, lest we fall for anything!"

Peter Marshall says he believes America has less than five years to heal our broken covenant with God. "We're in the last of the ninth inning! Decay is massive! If the foundations be destroyed, what will the righteous do?" He suggests recovering our lost sense of direction; turn from apathy and self-centeredness; "let God's healing and restoration come from the bottom up — from the citizenry to the United States government!"

Sarah Peugh
Aberdeen

Questions morality

Editor:

I am sure your desk is covered with mail concerning the recent action by the trustees of Mississippi College. If anyone is keeping score, this letter can be filed under "No Way."

I seriously question the morality of this action. We Mississippi Baptists have built MC to its current stature through our sacrificial financial support. The assets of the school were bought and paid for by the money of Mississippi Baptists. MC belongs to us, not the board of trustees. This coup is nothing less than the theft of Mississippi Baptist Convention property. Oh, it may have been legal, but it sure wasn't moral.

The trustees stated they wanted to distance the school from denominational politics. This action has done nothing but insure the school's involvement in politics — the politics of fear. The trustees need to be honest and state their fear to be the school's falling into the hands of the conservative wing of the SBC. Many conservatives see this move as a "throwing down of the gauntlet." I believe the trustees will be surprised to see how many Mississippi Baptists pick it up.

I feel that the trustees are setting off on their own course. Their actions certainly don't reflect the intent of MC's founders. The

school was established to help Mississippi Baptist people. Our neighboring states have founded schools to help their people obtain a Christian-based higher education. I don't think that guerrilla competition with our sister states is in the best interest of the kingdom. Let's keep the focus on Mississippi!

I agree with Vickery's sentiments. Let's maintain a cordial and meaningful relationship. At November's convention, let's cordially remove all funding for MC from the budget by a meaningful majority vote. This is one issue which demands a "no compromise" stand. In my opinion, either the trustees of Mississippi College return the school to its proper owners, or the Mississippi Baptist Convention must sever all ties to the university to retain its integrity.

Keith Powell, pastor
East Louisville Church
Louisville

Support trustees

Editor:

As professing Christians, Southern Baptists, and contributing alumni of Mississippi College, we wish to express our support for the recent vote concerning the trustees of Mississippi College.

We believe that the Mississippi Baptist Convention has bravely held to its time-honored Mississippi tradition to withstand outside influence and hold to the founding principles of the Baptist denomination, but we are relieved Mississippi College has had the courage to further protect itself from any deterioration of those principles by unknown future events.

We fear that many Baptists in other areas have lost their grip on two of our most defining beliefs — 1. The belief that each person has the privilege and responsibility to relate directly to God without the necessity of intervention by human authority, whether it be priest or pastor; and 2. the belief that each church community shall come together before God only in deciding its purpose and mission. Though we fully believe it is in community that we reach the deepest understanding of God, we equally believe the unique Baptist revelation that no human hierarchy should exist that decides another person's personal beliefs. We remember those were some of the primary reasons for the Protestant Reformation. In addition, we fully support the basic American principle of freedom of religion. Even in the religious institution, we believe it is unjust and morally wrong to tell a professing Christian what they must believe, according to another person, in order to keep their job. That is establishing a second creed, and being non-creedal is another of the basic foundations of the true Baptist.

Certainly we understand many people do believe in a formal

creed, a church hierarchy, and the necessity of a human intercessor to approach God. We just don't believe that describes the true Baptist.

M.D. and Marijane Whitfield
Clinton

Trustees usurped

Editor:

Lord Acton was right — "Power tends to corrupt, and absolute power corrupts absolutely."

Trustee means one who is trusted to manage another's property.

The Mississippi College trustees who have stolen the college from the Convention would never have been appointed if the Convention had known what those trustees would do. They did not even notify other trustees or Convention leaders until the deed was done.

The rules of the first MC trustees said: "With the one only consideration that should the Denomination fail to keep up a school upon the property, it reverts back to the trustees." Sounds to me like the trustees can take over only under that situation. So where did the trustees get the authority to take over the college, or to usurp the Convention's power to appoint trustees, or to set the number the Convention could appoint?

When there is to be a majority (18) of trustees, selected by themselves, with only a token number (six) appointed by the Convention, it is obvious that the latter is only window-dressing which eventually would be changed to none by the Convention.

The reason given by the usurpers for the takeover was the fear (unfounded) of a takeover by the "fundamentalists." The same argument was used in the Baylor takeover. This is a foolish argument — but probably was the only one they could come up with. The real objective is power.

If this situation cannot be resolved any other way, it should be taken to court.

Remember that Harvard, Yale, Dartmouth, and many others were once Christian schools, but are anything but that now. It can happen here, too. We need to spend a lot of time in prayer — for MC, the usurpers, the Convention, for wisdom for this situation, and most of all for a great spiritual awakening.

Joe G. Canzoneri
Jackson

Oops!

An item in the "Briefs" box on page 1 of the Sept. 29 issue of *The Baptist Record* ("Hong Kong policy changes") incorrectly identified the Foreign Mission Board's East Asia area director as Linda Pearson. The director's name is Fay Pearson.

Uniform Accepting responsibility



By Richard Bradley
1 Samuel 8

God never intended for his people to have a king. His people were never meant to be like all the other peoples of the earth. They alone were to be special and uniquely his. However, this was not what the people wanted. They wanted to be just like everyone else. If every other nation had a king, they wanted a king also and so they asked for one. God always wanted to be their king but they wanted another to rule over them. It was Samuel who called the people aside to remind them their demand for a king would have consequences.

Israel's elders asked Samuel to select a king to rule over them (vv. 4-5). A study of this insistence that Samuel select a king for Israel should help us to seriously consider the repercussions of our decisions and actions.

No doubt, there were some good kings in Israel, some who followed God. However, the majority of these men turned the people away from God and often oppressed them terribly. Of course, neither the people nor their elders knew the future, they could not foresee how their demand for a king would result in the reign of men like Ahab and Manasseh. But, while they could not know the future, we can look back to the past and remind ourselves that there will always be repercussions for our decisions and actions. Having demanded a king, the people would be without excuse. Having rejected God as their king, the people chose to trust in the arm of flesh rather than the strong arm of God. A deadly decision!

Samuel prayed to God about the elder's request (v. 6). Samuel knew how wrong this request was. No doubt, it must have really wounded him. Had these people learned nothing during his ministry? What Samuel did next should lead us to turn to God more consistently with our concerns. Samuel didn't lecture, he didn't grieve over their decision, he simply went to God in prayer.

When Samuel heard the news, verse 6 tells us that he was displeased. Literally, his countenance was changed. Concerned and upset, Samuel went to God in prayer. Notice that this was the first thing he did; not the last. We often treat prayer as a last resort. When everything else has failed we can always pray! When all of our plans have gone sour, then we can bring God in on the deal. Prayer was never meant to be a last resort. God wants us to access all of his power and resources and the way we do this is through prayer. We've not done our best until we've prayed because prayer puts us in touch with the best that God has to offer.

God instructed Samuel to grant the elders' request, but also to warn them (vv. 7-9). Their lives would change radically when lived under a king's rule — they alone were responsible for their decisions and actions. Oh, God would be there, as usual, to pick up the pieces, but they would bring it all upon themselves because of their shortsightedness.

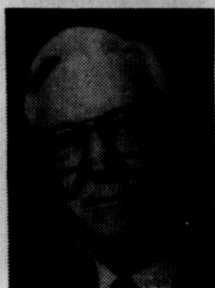
It is important to remind ourselves that when people reject the ways of the Lord, they are not rejecting us, but they are rejecting God. God wanted Samuel to understand that this matter was between himself and the people. Samuel was not to take it personally. He was, however, to remind the people of the consequences of their actions; of what choosing a king would mean to them. They would become more like the nations of the world than they bargained for. God wanted Samuel to be honest and up front with the people, to tell the whole truth. In holy boldness, Samuel returned to the people with the Word of God.

Hearing the words and warnings of Samuel, the people requested that he pray for them (12:19-25). Notice that the people did not take back their request for a king. They made no attempt to undo the wrong they had done. However, they did do the next best thing. They asked the man of God to pray for them. If nothing else, this request ought to motivate us to pray for each other.

A request for prayer is a solemn occasion. When we commit ourselves to praying for others, this is a serious responsibility. How many of us promise to pray for others and never do so? God help us to be a people of prayer and to know of the rich dividends reaped by others because of the time we invested in prayer on their behalf!

Bradley is pastor, Handsboro Church, Gulfport.

Bible Book Plan for the Gentiles



By Raymond Kolb
Ephesians 3

It has now been made clear that God's purpose and plan include Gentiles as well as Jews. Jews or Gentiles in Christ are saved. The barrier between Jews and Gentiles has been removed by Christ. Christian Jews and Christian Gentiles are together in the family of God. "For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles...." (v. 1). Because Paul knows the Gentiles are included in God's plan and because God has called him specifically to be his messenger to the Gentiles he, Paul, is willing to be a prisoner and to suffer in order to get God's message to them. Because of his faithfulness in preaching the gospel to the Gentiles Paul was in prison more than once, including the time in which this letter was written.

Paul's insight into God's purpose (vv. 2-7). At the end of verse 1, Paul seems to stop briefly before continuing with the thoughts he was about to present. He does this in order to explain more completely his understanding of God's purpose and how God had chosen him and given to him the responsibility of ministry to the Gentiles. He had already stated this but many of us have trouble understanding something new the first time we hear it. So Paul thinks it necessary to repeat, or to explain more fully, this "mystery," or "secret plan," of God which many Jews had refused to accept and even some of the apostles were slow to grasp. Paul had prayed earnestly that they might be able to understand (1:15-19) and now he does his part by explaining more fully.

They must have heard already that God had given to him, Paul, the "administration," or "stewardship," of God's grace in order that he might pass it on to them. Paul had received this "mystery," or "secret plan," by special revelation from God. He is a steward to deliver this message to the Gentiles wherever they are. And here it is — "This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus" (v. 6). The word translated "Gentiles" refers to nations, races, peoples or people groups, etc. It must be understood that the gospel is for all races and for all people. Paul feels that he is tremendously blessed to receive such a calling. To be a servant of God is a gift of God's grace, an undeserved gift.

Paul's ministry to the Gentiles (vv. 8-13). Paul apparently remembers how he persecuted Christians before his encounter with the living Christ and thinks of himself as the least of God's people. He is overwhelmed by God's grace in allowing him to be the special messenger to the Gentiles, and to share in that plan which God had kept secret but is now revealing. But Paul is not the only one to have this privilege. Now it is through the church (all God's people) that his plan is to be carried out. As Paul had been called upon to render faithful stewardship, now the entire church is being called to the same task "according to his eternal purpose which he accomplished in Christ Jesus our Lord" (v. 11).

Let us remember God's purpose as stated in 1:10, "to bring all things in heaven and on earth together under one head, even Christ." In 3:10-13 even heavenly beings are seeing the wisdom of God's "purpose of the ages" now accomplished in Christ and being made known through the church. All this being true, we can approach God freely and with confidence. Don't be discouraged because of my sufferings, Paul said. After all, you may have to face some suffering. Don't get scared and give up. His grace is sufficient for you, too.

Now Paul returns to his thoughts in verse 1. "For this reason" (vv. 1, 14). Completely overwhelmed with what God is doing, he kneels before the Father with a prayer of thanksgiving and a prayer of intercession for you (the church, Jew and Gentile, people of all races who are in Christ) to be able to grasp the fullness of Christ's love. We normally think in terms of three dimensions but Paul uses four to describe Christ's love because it is so far superior to anything else. Paul prays that each one may be filled with the fullness of God and again praises him who is able to do more than we can ask or even imagine.

Kolb is a retired missionary living in Clinton.

Life and Work Danger!



By Ruth Allen
Genesis 3-4

A snake trainer brought from the jungles of South America a baby boa constrictor. He made a pet of the snake and trained it to do many interesting things. As the snake grew, the trainer was repeatedly warned, "That snake will get you yet!" The trainer felt he had perfect control over the pet and continued giving exhibitions before great audiences. One day the trainer opened the cage and had his pet to come forth for the usual performance. At the word of its master, the boa constrictor slowly coiled its huge length around the man, coil after coil, until two heads were almost together. Then the trainer gave the command to uncoil and to go back to the cage. However, the snake was in an angry mood; instead of uncoiling, the snake, tightening itself about the helpless man, crushed every bone in his body. He had trifled with danger once too often! Likewise, countless millions have trifled with sin until sin has finally done its destructive work.

In the beginning Adam and Eve trusted the word of a serpent Satan to grant the desires of their hearts. Eve was approached first by Satan to eat from the tree of the knowledge of good and evil. Eve succumbed to the temptation and then gave the fruit to Adam who willingly joined Eve in choosing to disobey God. Their actions set in motion the pattern for sin in the lives of all people. Each person must make the choice either to serve God or to serve sin and Satan. Consequently, each one must be alert to recognize the dangers of sin and to realize how sin mars the design which God planned for our lives.

W.T. Conner, in his book, *Christian Doctrines*, summarizes the results of sin. The scripture passage chronicling the actions of Adam and Eve vividly substantiates these five results.

Sin alienates the sinner from the blessings of God (3:23). Adam and Eve, being placed in a perfect environment, enjoyed a perfect relationship with God and had the prospect of sustaining this perfect relationship forever. However, they lost this idyllic situation because they chose to sin rather than to obey God. Disobedience always severs the relationship and forfeits blessings of God.

Sin degrades the sinner (3:7-8). Adam and Eve responded to God's call to meet for fellowship by hiding to cover their nakedness. Sin always has a built-in price tag. The sinner is exacted in degradation, and the ravages of sin become apparent. The outward arrogance of the sinner may belie the feeling of filthiness and degradation, but it always takes its toll in the end. Sin is rebellion against God and is devoid of the elated feelings which accompany obedience.

Sin disrupts the social order (3:6). Adam and Eve viewed the "tree of the knowledge of good and evil" as good for food and a delight to the eye. They yielded to the temptation of allurements with a deceptive consequence. The disruption of the social order began with the first two offsprings of Adam and Eve. The first murder was committed by Cain against his brother Abel. Numbers 14:18b states that "the sins of the fathers will be visited upon the third and fourth generations." Sin, touching children, grandchildren, and even great-grandchildren, disrupts the social order.

Sin produces suffering (3:16-19). Eve was promised "multiple pain at childbirth." Adam's toil was increased because the ground was cursed, and bread was produced by the sweat of his brow. Also, at death man was consigned to the earth from which he came. All suffering is not the result of sin, but one can be certain that if one sins one will also suffer.

Sin produces death (3:23). Adam and Eve were banished from the garden. An angel with flaming sword guarded the tree of life to prevent Adam and Eve from living forever on this earth. Sin produces both physical death and spiritual death. These five results of sin definitely occur when people sin against God. One must always be on guard for signs of danger, such as things pleasing to the eye, pleasant to the taste, and deceptive in promises.

1 John 2:1 reads: "My little children, these things I write unto you, that you sin not. And if anyone sins, we have an advocate with the Father, Jesus Christ, the righteous." The Christian should pray to be submissive to God's design for living and to recognize the danger of yielding to sin.

Allen lives in Jackson.

capsules

BAPTISTS JAILED IN SAUDI ARABIA: RIYADH, Saudi Arabia (BP) — Two Baptists and six other Christians reportedly remain in prison in Saudi Arabia after being arrested Aug. 26 for conducting a home Bible study. The Muslim kingdom forbids Christian meetings — public or private. All eight Christians are Philippine contract workers. Four or five reportedly were released and are being watched by Saudi Muslim "religious police." But Joel Cunanan, identified as the group's leader, and at least two others remain in detention. Cunanan reportedly is being held for interrogation in solitary confinement. Cunanan, a member of Magalang Baptist Church in the Mount Pinatubo area of the Philippines, had plans to study for the pastorate on returning to his homeland. Sentencing likely will come during the first week of October. Christians in the Philippines are praying the Saudi Arabian government will reconsider the charges against the Christians. Religious prisoners in Saudi Arabia — especially those from developing nations — have suffered physical and psychological torture, according to Christian Solidarity International and other human rights groups. Saudi Arabian Muslims who convert to Christianity can face death.

SWBTS RECEIVES INSURANCE PROCEEDS: FORT WORTH (BP) — Southwestern Seminary received \$239,000 Oct. 5 as the result of a life insurance policy purchased by a prominent Fort Worth area Baptist and community leader. Herman J. Smith's wife Patsy made the special presentation during Southwestern's chapel service. The \$293,000 check was from a life insurance policy purchased in 1989 by her late husband, who named Southwestern as beneficiary. He died Aug. 15 at the age of 64.

PAST SBC PRESIDENT ENDORSES CHRISTIAN COALITION MAILING: CHESAPEAKE, Va. (ABP) — A former president of the Southern Baptist Convention has joined televangelist Pat Robertson in urging churches nationwide to help get out the vote in next month's elections. A recent letter to church leaders from Robertson's Christian Coalition is signed by Robertson; Ed Young, pastor of Second Church, Houston, Texas, immediate past president of the SBC; and James Kennedy, president of Coral Ridge Ministries in Florida. The letter urges church leaders to request two things: materials to help register Christian voters and copies of the Christian Coalition's "Voter Guides." The letter describes plans for a "massive Christian voter registration and education effort." A sample "Voter Guide" enclosed with the mailing shows a comparison between "Candidate A" and "Candidate B" in a particular race, noting whether each candidate "supports" or "opposes" certain issues, including increased federal and state income taxes, "balanced budget amendment," "abortion on demand," "voluntary prayer in public schools," "homosexuals in the military," and "banning ownership of legal firearms."

MINN.-WISC. WOULD DROP "SOUTHERN" FROM NAME: ROCHESTER, Minn. (BP) — The Minnesota-Wisconsin Southern Baptist Convention will drop the "Southern" from its name if a study committee recommendation is approved during the annual meeting in Bloomington, Minn., Oct. 27-29. The committee, chaired by Gerald Palmer, a former Home Mission Board executive now serving as interim director of missions for the Northwoods, Minn., association and a Minnesota native, gave several reasons for suggesting the change, including: the title "could be a liability" in the northern U.S.; being able to identify people indigenous to the two-state area; and identification in denominational relationships. "... The inclusion of the name 'Southern' in conjunction with the name Baptist in the two-state convention can be interpreted as forming a subsidiary relationship and/or a dependent relationship with the Southern Baptist Convention." In making the recommendation, the committee reaffirmed its "cooperative relationship" to the Southern Baptist Convention.

Bibliocipher

By Charles Marx
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FDQMEGDQE AR IUOWQPZQEE BDARUF ZAFTUZS:
NGF DUSTFQAGEZQEE PQXUHQDQFT RDAY
PQMFT.

BDAHQDNE FQZ: FIA

This week's clue: *F equals T.*

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Matthew Five: Sixteen.

Spouses encouraged to build friendships at Fall Festival

The Baptist Record was invited to be the guest of the Baptist Sunday School Board for the Fall Festival of Marriage held at the New Orleans Seminary Sept. 16-18. Theme for this year's festival was "Husbands and Wives: The Best of Friends." The following article is third in a series of observations of the weekend by Record staffer Shannon Simpson. For more information on locations, dates, and lodging, call the Baptist Sunday School Board at (615) 251-2277; or to register, call (615) 251-2294.

Saturday afternoon. We have the afternoon free, so my husband Ellis shows me some of his old New Orleans haunts, including several restaurants where he worked before we married.

By the time we work our way Uptown, we are hungry, and pull in to have a sandwich at the Bluebird Cafe a block off St. Charles. This is the faubourg (the New Orleans equivalent of the neighborhood community) at its best — a comfortable diner, great food, and interesting studies in people-watching.

For dessert, Ellis indulges me with an extravagant pastry from a tiny, crowded bakery just inside the Mississippi River levee at the end of Carrollton Ave. After a while, we remember all the things we don't like about big cities.

Back to the hotel to watch the Louisiana State-Mississippi State football game. I have to root for LSU, since it's his original alma mater, but I secretly hope the Bulldogs win so I can goad him a little. By the end of the third quarter, I'm fast asleep.

Saturday evening. At 5:45, I awake with a start. The next workshop starts at 6 — we'll never make it. We decide not to break our necks, and shoot for the general session at 7:30 instead. I try not to feel too guilty about it, and pray God will acknowledge my need for rest.

General session 2: I guess about 430 people are in attendance.

Pat and Monte Clendinning, former missionaries to Thailand, deliver a short testimony. They have been married 37 years, and



"Frank and Myrna" (Steve and Patti Gabrielse) prepare to renew their marriage vows following Saturday night's general session for all couples at the New Orleans Fall Festival of Marriage.



served several terms as faculty of Fall Festivals. They attribute their long friendship to communication, goal-setting, and constant re-evaluation.

Steve and Patti Gabrielse, worship leaders for the conference, perform a skit charting a couple's friendship from childhood through adolescence, newly married years, and career conflicts. It amazes us how few props they use to depict something so complex: how a deep and abiding *phileo* love can carry a couple through the most difficult times.

Keynote speakers Bob and Yvonne Turnbull afterward discuss Philippians 2:3-4. Using their own marriage as illustration, they talk of selfishness which can destroy trust and friendship.

"When you stood on your wedding day and made those vows," they say, "how many of those vows were made to yourself? None! You made those vows to the other person. When you selfishly seek to have only your needs met, you are hurting not only your spouse, but the Holy Spirit."

"Christ indwells your spouse, doesn't he? So, when you demean your spouse, you are demeaning the Holy Spirit and Christ."

"Keep your marriage spouse-centered, and not self-centered."

(Wow! I never thought of it like that before. Boy, am I guilty, I think to myself.)

To ministers, Bob Turnbull had an eye-opening exhortation: "Be careful not to do so many things to impress God that you forget about 'tending your own (marriage) garden.' If you are too busy ministering to take care of your marriage and family, your ministry is a joke. Satan is laughing." Balance and moderation, he stressed.

At the end of the session, we join the other couples in the quadrangle in front of Leavell Chapel for a candlelight service of renewing our marriage vows. Because of what the Turnbells said earlier, I am particularly conscious of listening to the words they ask husbands and wives to repeat to each other.

I am thankful that the moon is full; that my husband can get teary-eyed, too; that as a couple we have survived to celebrate six years together; and that we have the mutual determination to celebrate many more.

After the renewal of vows came a time of music and worship called "The Late Show." Not many people stayed, so the Gabrielses had a

sparse but enthusiastic audience.

Out for a late supper — after our enormous lunch, I had to force myself to be prudent with a bowl of soup and part of Ellis' irresistible onion rings. To bed late again.

Day 3: Sunday morning... even earlier than yesterday. Pack in a hurry to check out and get on the road after our workshops.

This morning, we have chosen "Screamers and Scramblers." The brochure says, "... Wild and crazy fun.... Bring your courage, and your sense of humor." Just the ticket, though maybe an extra cup



Marilyn and Mark Foley, members of First Church, New Orleans, led the workshop, "Tenderness and Affection," at the Fall Festival of Marriage. To discover how to meet your spouse's need for affection, pay attention to how your spouse shows you love, they said. (BP photo by Terri Lackey)

of coffee beforehand can't hurt.

From the BSSB book by the same title, Danny and Linda Downing of Mobile, Ala., lead us in games of baby ring toss, baby egg toss, balloon race, and silly stories. Downing is minister of youth and activities at Spring Hill Church, Mobile.

(to be continued)

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